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historical sketch of the successive phases of philosophical opposition to Christianity since its birth is clear and accurate. History is the best teacher and shows that this conflict is for the preservation of religion and morality, the church and the fatherland, culture and the home. The essay is well thought out and well written, but there is nothing in it strikingly original. The second paper is a republication of an essay issued in 1874, and is designed to supplement the first by showing how Christianity and modern culture are to be reconciled. A distinction is made between *Bildung* and *Kultur*. The former term is applied either to the process or to the result of the development of all the sides and capabilities of a human being; the latter is applied in almost the same way to a community or people. The writer shows that Christianity not only gives a *Bildung* in harmony with worldly *Bildung*, but that it is the only power that enables a man to attain his highest development. There is likewise no contradiction between Christianity and *Kultur*. This can be shown, for example, in science and in art. The author performs his task at this point much better in the department of art than in that of science. In the latter he throws out some good observations of a general character, but does not touch upon any of the great questions that constitute the subjects of discussion in the reconciliation literature of the day. One would think that an essay of this kind would not be hurt by a revision after twenty-five years.—*Antworten der Vernunft auf die Fragen: Wozu Religion, Gebet und Kirche?* Von Constantin Hasert. (Graz: Verlag von Ulrich Moser's Buchhandlung, 1897; pp. 94; M. 1.) We have here a series of dialogues between fictitious characters, in which an attempt is made to answer a great many popular and even vulgar objections against Christianity in general and Roman Catholicism in particular. Jesuitism also comes in for its share of vindication. The result is a queer mixture of things good, bad, and indifferent. Among the bad we find the following: "Luther verführte eine Nonne, Calvin wurde wegen Unzuchtsverbrechen landesverwiesen" (p. 60). The repetition of such calumnies as these will certainly do no good to the Romish church, nor tend to increase our confidence in the author or our respect for him.—BENJAMIN LEWIS HOBSON.

*Die Anfänge des Evangelischen Bundes und seiner Pressthätigkeit.* Von D. Friedrich Nippold, Professor der Theologie in Jena. (Berlin: C. A. Schwetschke und Sohn, 1897; pp. viii + 103; M. 1.60.) One of the organizers of the Evangelical Federation tells the story of its rise,

its inner conflicts, its purposes, and its agencies. The federation itself is an expression of the union of interests in the Protestant churches of Germany on behalf of the various Lutheran confessions, and in opposition to the dreaded encroachments of ultramontane influences in the state. The pamphlet requires in the reader a previous knowledge of the ecclesiastical, dogmatic, and political parties of the German empire. The author explains the motives, the positions, and the arguments of the men who have composed the federation. Attempts at union have provoked criticism of partisans, and called out charges of disloyal compromise, and the historical review is really an apology for the participants. The booklet is a fragment of historical materials prepared by a well-informed participant in the movement.—C. R. HENDERSON.

*Addresses to Women, Engaged in Church Work.* By Right Reverend, the Bishop of New York. (New York: E. P. Dutton & Co., 1898; pp. vi + 149; \$1.) The five addresses, sent forth to the public in this volume, were delivered by Bishop Potter, of New York, on different occasions, "at the service for women engaged in church work." They were informal discourses, unwritten, save a few heads, and have just that degree of finish with which the spontaneous thoughts of a scholar naturally clothe themselves. The subjects discussed are very important and practical. "The Great Exemplar," "The Realm of Order," "Ends and Instruments," "Illusions and Ideals," and "Wholeness," are weighty topics, unfolded with directness, simplicity, clearness, and rare good sense. These addresses were an inspiration to those who heard them, and in their printed form will stimulate and help a multitude of readers.—GALUSHA ANDERSON.

*The Attractive Christ and Other Sermons.* By Robert Stuart MacArthur. (Philadelphia: The American Baptist Publication Society, 1898; pp. 327; \$1.) Dr. MacArthur has been the pastor of the Calvary Baptist Church, New York city, for more than twenty-five years. He is one of the most popular preachers in his denomination, and has built up one of the largest congregations in New York. The present volume contains twenty sermons, which may be taken as fairly representative of his average pulpit work. While Dr. MacArthur's success is due, in no small measure, to his strong and winning personality, his sermons, even when disassociated from the man, explain the preacher's popularity. They are plain, direct, earnest, evangelical. Some of